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WEEKLY REVIEW.

—Baboo Keshub Chunder Sen has agreed to give his daughter, not yet 14 years of age, to a young Maharajah who is less than 16 years of age. The Somajists are very much dissatisfied with him for this, as they consider it to be in express contradiction to the principles laid down by himself regarding the age at which parties become marriageable. The Baboo defends his course. He hails the event with delight. The Maharajah, he says, has shown himself superior to the rules of caste and custom, and marries a bride "after his own heart." Still it is but the heart of a youth not 16 summers old.

—With reference to a paragraph in our last issue, the *Times of India* says it has no time or wish to take up the cudgels in behalf of music-halls, and suggests that there is nothing demoralizing in the tendency of Mr. Fairclough's Hamlet. We do not see the relevancy of this answer, even if it were granted that there is nothing directly demoralizing in Mr. F.'s Hamlet. We have not generally observed that those who have a taste for the theatre, limit their visits to such occasions. If we were to witness the play of Hamlet, we should have a burning desire to tell the auditors, that life is not necessarily such a wretched failure as that tragedy would lead men to think; and that there is a far more effectual way of fighting "the slings and arrows of outrageous fortune," than is indicated therein.

—A friend in the S. of India, asks us to publish the following "Appeal":

"Miss Anstey, whose "work of faith" at Colar, Mysore, the Lord is so richly honoring and blessing, greatly needs help in carrying on her interesting labors among the orphans. Some of her friends take this method of endeavoring to secure the sympathy and co-operation of a Christian lady of ripe experience and matured character, who would consider it a privilege to devote herself to this work which has opened up so providentially. Any lady who may feel called of God to it, may correspond directly with Miss Anstey, Colar, Mysore; or with Mrs. Col. MacGrigor, Bangalore.

—The Rev. Mr. Urquhart left for Europe on Wednesday last. There was a gathering of his friends at the Baptist Church on Monday evening to bid him farewell. Addresses were made by Messrs. Hingley, (the chairman,) Poynter and Barfield, and by the Rev. Messrs. Bowen, Stothert, Macpherson, Park, Blake, Greig and Mackichan, representing the Methodist, Presbyterian, (Free Church and Established,) and Congregational Bodies. It was abundantly evident that Mr. Urquhart had won the confidence and sympathy of Christians of all denominations. Nothing could exceed the cordiality with which his work for the Lord during the time he has been among us, was acknowledged by all. A purse of fifty guineas and a gold watch were presented to him by the Congregation. During the four years that Mr. Urquhart has been pastor of this church, the church has raised no less than thirty thousand rupees, a very remarkable testimony to the sufficiency of the voluntary principle. We would invite the attention of those friends who think that the Church of England would suffer grievous damage by disestablishment, to this statement. They will bear in mind that the Congregation that has done so nobly, has "not many noble, not many rich" and not a very large membership.—Since writing the above, a friend has sent us a notice of this meeting closing as follows:

"We are sure we but echo the general feeling of those amongst whom Mr. U. labored for the past four years with so much acceptance, when we join heartily in the hope expressed by the Chairman, that when Mr. Urquhart "enters upon his new "bishopric at Kirkcaldy," or wherever else he may be called to labor, that the blessing of God will attend his ministrations. Mr. Stothert referred to the coincidence of two of the dissenting churches in Bombay, the Free Church and the Baptist Church, being now without pastors, but we trust that ere long good and efficient men will be found to fill the important charges recently occupied by Mr. Boyd and Mr. Urquhart.

—The citizens of Bombay having been denied the use of the Town Hall, to state their opinion of the new license tax, met in immense numbers in the circus on the Esplanade. The feeling of the meeting found fit expression in the eloquent and well-argued speeches delivered on the occasion. What is objected to is not the levy of a license tax, but the class distinctions and partial application of the bill. Many of those who are exempted from the scope of the bill are understood to condemn it. Mean while, the papers at home are sounding the praises of the Indian Government because it graciously abstains from the imposition of an income-tax. But an income tax that should make such distinctions as are made in the present bill would be odious enough. The Esplanade meeting did not content itself with protesting against the obnoxious bill; it called attention to the faulty constitution of the Viceroy's council. In the Petition which they agreed to present to the House of commons, they say:

"As the Government of India has apparently gone on with these measures of class taxation because it had no means of learning the real state of public feeling in Madras and Bombay regarding them, there being no representatives of these Presidencies in the Viceroy's Council, and the local Councils being now mere recording chambers for the Viceroy's decrees, your Honourable House will further be pleased to effect such alterations in the Indian Councils Act as will enable the Viceroy to enjoy the advantage of having all taxation Bills discussed by a Council containing duly elected representatives of those great cities which are the centres of intelligence, wealth, and industrial enterprise in the various provinces of Her Majesty's Indian Empire."

—We have received the December issue of the *Vedarthayatna*, containing hymns 89-92 of the Rig-Veda-Sanhita, in Sanscrit, Marathi and English. In all these hymns nothing is so frequent as the glorification of the *Soma* plant and *Soma* juice which, as our readers are aware, was intoxicating. Inebriety in worship is not altogether unknown in India at this day, as, for instance, in the worship of *shakti*. The feeling of elevation induced by this liquor, was regarded as evidence of the presence of the deity in the worshipper. Here is a verse of the 91st hymn: "play thou, O Soma, in our hearts as cows in meadows, as a man in his own house." This publication seems to have an immense sale among the people of this country. *Omne ignotum pro magnifico*, and it is a good thing that the native community have an opportunity of becoming acquainted with the real meaning of these ancient writings. A number of popular impressions regarding their teaching are in a fair way to be dissipated. There is abundance of polytheism in them. In one of these hymns a hundred only are said to be the years of man's life.

—We have received the Report of the Society for the Prevention of Cruelty to Animals. The Agents of this Society show a good deal of activity in prosecuting those who are not sufficiently mindful of the interests of the lower creation. One would suppose that they are doing work that the police ought to do. However this be, there is reason to believe that they have done much good in Bombay. There is appended to the report a statement regarding the *Pinjerapole*. The *Pinjerapole* is evidently no paradise. The Banyans who have instituted this place of refuge for unprotected animals, seem to think that having food and shelter, the animals admited there ought to be perfectly happy. If the votes of the latter could be taken, we incline to think that with one accord they would cry 'let us out.' Here are some extracts from the pamphlet.

"The hospital for cows, when we saw it, was in a most filthy state. There was an accumulation all over of the excretion of cattle, the fodder deposited for them being to a considerable extent polluted by it. There were dead cows, living cows, and dying cows mixed up in almost inextricable confusion, it being difficult in some cases to tell the living animals from those that were expiring or dead. We directed the attention of the official who accompanied us to this. He said the dead animals could not, under the rules, be removed without an authority from the Secretary, and that an indefinite period might elapse between the time of the death of an animal and the issue of the authority from the Secretary. The same remarks applies to other dead animals which we saw.

"We visited the dogs, and found many of them in the most deplorable condition, fearfully emaciated and covered with mange. We inquired whether the infected animals were treated in any way for their complaints, and received a reply in the negative. We found that not even the simple treatment of administering brimstone with their food, or any other common well-known remedy had been resorted to. Keeping some of these animals in the state in which they now are, is, in our opinion, the most refined cruelty.

"Natives are in the habit of purchasing quantities of poultry in the market and sending them as presents to the institution, and on one occasion while we were there a present of two hundred arrived. There is no suitable yard for them. They seemed crowded together and looked depressed, and remarkable for the absence of that bustling activity which is one of the most noticeable features of a poultry yard."

We should gather from this description that there are more lives sacrificed at the *Pinjerapole* than at any ordinary slaughter-house. Those who sustain this institution believe that there is no more direct way to accumulate righteousness than to save animals from death. When they want to atone for some irregularities, they hasten to anticipate the cruel European at the stalls where fowls are sold, and buy a number of them for the *Pinjerapole*. The Society whose report we are noticing is supported in good measure by the fines levied, the moiety of which accrues to them.

—There seems to have been a revival of bigotry in Greece of late. Missionaries have all along had a more open field in Turkey than in Greece. Protestant schools have however been permitted there. We learn that recently an order was received to close an excellent school in Athens, because the priest was not allowed to attend and teach the catechism in it. This gives us an idea of what would possibly be the case in Turkey if the Russians should establish their authority there. There is at this moment an ardent desire on the part of the inhabitants of Greece to have Epirus and Thessaly included within their dominions; nay, there are some who loudly assert that the only true solution of existing difficulties, would be to

restore Byzantine rule in European Türkey. "He that is faithful in that which is least is faithful also in much;" but the little Kingdom of Greece has not exhibited that measure of faithfulness that would render such an expansion of territory desirable. It is true we have seen the King of Sardinia become the King of Italy; but what is well worthy to be noted is the fact that the expansion of his territory went *pari passu* with the establishment of religious liberty. Much prayer should now be offered that the approaching Congress at Baden-Baden may result in the establishment of religious liberty in the provinces whose Government is to be determined there. It is announced that this Congress will assemble within a fortnight.

—The Rev. Mr. Bullard, of the Am. Baptist Mission in the Teloogoo country, left this last week for America, to recruit his health. The 9th report of this mission shows a measure of success that is not at all common among Indian missions. At Ongole there are 3304 church-members; at Nellore, 257; at Ramapatam, 775. A Ongole there are 6 ordained and 22 other native evangelists. Kurnool and Secunderabad are also occupied by this mission. The number of foreign missionaries is eight. Under the head of Ongole the Report says:

"We had twenty-seven village schools in successful operation, until famine and cholera took away the scholars in such numbers, that they were finally broken up. They will, however, be resumed as soon as the times permit."

—The Cardinals assembled in conclave have not been long in electing a new Pope. Cardinal Pecci or Pecchi has been chosen. The former name (pronounce Petchy) has been telegraphed; the latter (pronounce Pecky) is given by a contemporary. This little-known Cardinal was chosen not by scrutiny but by adoration, that is, by impulse or acclamation. A number of the most influential suddenly throw themselves at his feet declaring him the Pope of God's choice, and all the rest incontinently follow the example thus set. The new pope is 68 years of age. He assumes the title of Leo XIII. Thus, in the twinkling of an eye, a fallible Cardinal becomes an infallible Pope. This much-vaunted world of ours has struggled on to the year 1878, and yet a large part of Christendom is content to hang its everlasting destinies upon the fiat of an Italian whose very name was yesterday almost unknown.

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SATURDAY, FEBRUARY 23, 1878.

LIGHT AND HEAT.

If we conceive of a sphere enclosing the sun at the distance of the earth from the sun, an equatorial line drawn around that sphere would indicate the earth's orbit, and the sphere would be 183 millions of miles in diameter. The light and heat that come from the sun to the earth would, as compared with the light and heat reaching the whole of that sphere, be in the proportion of one to *two Billions*, so inconceivably enormous is the supply of light and heat furnished by the sun, every moment. Scientific men have long been tasking their brains to understand the way in which this prodigious demand upon the sun is met, and several compensating hypotheses have been brought forward to relieve our minds of the thought of this rapid waste of our parent orb. But Tyndall and others, as at present advised, think there can be no adequate compensation, and that a time must come when the sun and all the planets shall burn up and burn out. This was referred to by Sir Richard Temple, in one of his recent addresses, as an accepted conclusion of science. Along with this we have the assumption that the body of the sun is incandescent. We have often given our attention to the proofs of all this but we confess that there are certain difficulties which hinder us from adopting any very positive opinion on the subject. We do not refer to the conflicting views of different writers on the subject; but to a very simple and well-known fact: the light that comes to us from the sun is not light till it enters our atmosphere. Of a starry night the whole expanse above us is filled with the rays of the sun, with the exception of a cone fomed by the shadow of the earth whose apex is about 250,000 miles high. Thus every one can see for himself that the rays of the sun travel in darkness till they reach some body like the earth or moon. And we know that the rays which come to us from the sun are not calorific till they reach our atmosphere, not till after they have entered it, in fact. The higher atmospheric spaces have been found insupportably cold. It accordingly seems to us altogether a fiction to speak of light and heat as being radiated to us from the sun. The rays that come to us from the sun and other celestial bodies travel all the length of their weary way of millions of miles, in darkness and in cold, till they reach an atmosphere fitted to produce the phenomena of light and heat: these are developments resulting from the contact of the sun's rays with our atmosphere. The potential energy necessary to the despatch of these rays may be of a very different character from what it is usually supposed to be. Far be it from us to deny that the Creator and upholder of the universe may blot out a world or a solar system whenever it is his pleasure to do so and for all we know the old may be continually giving way to the new. But neither can we assert that every solar system is like a candle that destroys itself in giving light and heat. The telephone may perhaps illustrate this matter of the sun's rays. A man speaks in a tone that would be ordinarily distinguishable at the distance of a few yards only; yet the sounds are carried 50 or 100 miles. Certain conditions are supplied which intensify the effect immensely, multiply it in fact by ten thousand, the force remaining the same. In like manner, the consideration of the energy necessary to drive rays of light a certain distance through an atmosphere like ours, may altogether mislead us in considering the amount of force necessary to supply the plantes of our system with solar light and heat.

INTERNATIONAL BIBLE STUDIES.

March 3rd, 1878. *Acts XXVII.* 33-44.

'Having taken nothing.' We are not to take this literally. They had taken no regular meal during the fortnight, but had from time to time snatched a mouthful to eat. Are we to understand in the same way what is said about the fasting of our Lord forty days? 'I pray you.' We see the sympathy and kind consideration of Paul in this. 'He gave thanks to God in the presence of them all.' He thanked God not only for the food, but for the hope of deliverance given to them, as well as for their marvellous preservation so far. We can scarcely doubt that many of them felt that their preservation was mainly due to the presence of Paul on board, and his prayers in their behalf, and we may hope that many of them yielded their hearts to Him whom Paul served and for whose sake he was a prisoner.

In the 31st verse, and indeed throughout, we see that the purpose of God to save them expressed in his promise, did not preclude the use of the suitable means, but rather demanded them. 'Two seas.' Two currents. 'Willing to save Paul.' He would naturally, like the soldiers have been chiefly anxious to save his own life; this is the instinct of selfish men in moments of danger. And the fact that he did not yield to this feeling at this time, shows how deep the interest that had been awakened in his mind in behalf of Paul. 'All safe.' They were saved just in the way that Paul had foretold. Thus God bore testimony to his servant in the eyes of all. Not in the way that men would have thought likely, for God's thoughts are not as our thoughts. He did not deliver him out of their hands, but used him as the means of their deliverance, it was important that the great apostle of the Gentiles should set an example to the many who in after ages would be called to suffer in like manner, an example of submission, serenity, contentment, and kindness. Men make an idol of comfort and the fear of suffering has kept millions of every generation out of heaven. "The fearful" are first mentioned in Rev. xxi. as cast into the lake of fire. It was therefore, necessary that the best men should by their cheerfulness in suffering show the power of God to sustain, and thus conciliate the weak and halting with the narrow path. As the servant is not greater than his Lord, so neither is the ordinary Christian greater than the apostle Paul. But while not greater, we are in an important sense not inferior; i. e. we have the same promises, the same divine presence.

DANIEL. V.

In the third chapter of the book of Daniel we have an account of an extraordinary idol set up by Nebuchadnezzar. It was made of gold, that is, probably, of plates of gold; it was about 100 feet high. Some may be surprised that the king of Babylon should thus conspicuously give his testimony in favor of idolatry, after having witnessed such proofs of the supremacy of Jehovah. But we are very apt to mistake in our estimate of what is necessary to overthrow the dominion of idolatry. Heathenism does not professedly deny the existence and claims of the one living and true God; but it insists that polytheism and idolatry are quite compatible with these. It is difficult for monotheists to understand this accommodating quality in heathenism. The Romans would have admitted Jesus Christ into their pantheon without hesitation, if it had not been for the persistent attitude of the early Christians in opposition to the reigning systems. And because they so uncompromisingly denounced these systems, the Roman historians spoke of them as atheists. We may learn from this how neccessary it was that the Mosaic prohibition should be so worded as to forbid every external act that would look like a recognition of idolatry.

Nebuchadnezzar had doubtless some purposes of his own that he wished to accomplish by means of this splendid image. It is possible that the presence of the Jewish people in his dominions had something to do with it. Remarks would be made about their worship of an unknown God, and these remarks would be of a nature to wound the pride of the king. He determines to bring about a religious union; he will unite all his subjects in the worship of a God set up by himself. He will thus at once unite his people religiously, and test their loyalty. For the man who shall dare to refuse to bow down before this image will thereby show his disloyalty and will proclaim himself a rebel. It will be a denial of the absolute authority of the king. So a propitious day for the dedication was chosen, and proclamation made throughout the empire, of the royal purpose. Great numbers assembled from all the provinces.

The first great question is, what will the higher classes do? Will they comply with the king's mandate? Soon it is ascertained that they are ready to comply. The Princes, Governors, Captains, Judges, Treasurers, Counsellors, Sheriffs, and all the Rulers are acquiescent. This settles the matter for the whole of the community. The learned and the noble, they ought to know what is right; what are we that we should think differently from them? Thus it is almost every where. The great majority of mankind excuse themselves from the responsibility of finding out the truth, because certain others are in a more favoured position than themselves. But they shut their eyes to a very obvious truth, this namely, that the ascertaining of the will of God is not dependent on learning or rank, but upon a willingness to do it, and is therefore just as accessible to the poor as to the great.

All the resources of the kingdom are taxed to invest the occasion with unprecedented magnificence. With one consent the people, from the least to the greatest, fall at the feet of the image. The air is rent with the shouts of the multitude and with the clangour of instruments. But certain persons busy themselves to ascertain if the three Hebrew youths who had been exalted by the king to such positions of honor, were among

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Amongst the deaths recorded this week are:—Sir E. S. Creasy, late Chief Justice of Ceylon; Gen. A. Clarke, Indian Army; Major C. H. Uniacke, Scots Greys; Dr. Doran, F. S. A.; and Mr. F. Bates, P. and O. Co.'s Serv.

Three of the members of the late returning board for Presidential electors in the State of Louisiana have been indicted in the High Court of that State for fraud, and are now awaiting their trial on this charge—a conviction being in the present instance almost a forgone conclusion. In the event of this happening, the question will arise whether the Congress Committee last February had a right to "count in" the votes of this State, and if this question should be negatived by a decision of the Supreme Court, the election of Mr. HAYES as President will appear *ipso facto* as null and void. Under existing circumstances, however, it is not likely that such an extreme measure as the suspension of the President can or will be resorted to.

—*Christian*: After a brief rest, succeeding their earnest labours at Providence, Rhode Island, Messrs. Moody and Sankey commenced a series of services at Hartford, Connecticut, on Sunday, the 6th instant. The leading meetings are held in a rink which holds upwards of 3000 people. The Hartford *Daily Courant* of the 7th devotes nearly three long columns to a report of the proceedings, and affirms that about 12,000 people were drawn to the three services of the opening day.

To a meeting of Christian workers in the morning Mr. Moody discoursed on various sorts of "Hindrances" to the Lord's work; Mr. Sankey sang some of his best-known hymns with power and effect. In the afternoon Mr. Moody spoke on "To every man his work," and in the evening on "The new birth." An overflow meeting had to be held in the evening in one of the churches. Thus the services have auspiciously commenced.

—*Christian Union*: A remarkable temperance crusade is progressing at Cortland, N. Y., under the impulse of "the Murphy movement." Out of a population of 3500 not less than 3000 have signed the pledge, among whom are the judges of the courts, the mayor of the city, and its leading professional men and merchants. One of the principal hotels has closed its bar, poured its liquors into the streets, and hung up its sign as a "Temperance House." No building in the place can hold the masses that crowd nightly to the meetings. A religious undertone perva es the work, giving it character and assuring its permanence. It is the hope and purpose of those who are directing the movement to make Cortland a thorough temperance town.

—The proceeds of the Scottish Schools Bazaar are stated at Rs. 7,500.

—His excellency the Governor in Council is pleased to direct that the lake at Karakwasla, the headworks of the Mutha Canal, be henceforth styled "Lake Fife." *Cui bono?*

—The arrival of an English trading steamer at Tobolsk in Siberia is the first fruit commercially of the recent attempts to obtain access by a north-east passage to the mouths of the Siberian rivers. Passing up the Obi this ship has entered the Irtysh River, which itself rises in the central plateau of Asia not far from the scene of the late Chinese operations about Manas, and is navigable for small craft at least as far south as Semipalatinsk, which is thus placed in communication by a water-route with London.

—Both Houses of the United States Congress have unanimously passed a resolution giving the thanks of Congress to Mr. Henry M. Stanley for his achievements in the field of African exploration.

—Athens, Jan. 31: "To-day in a secret sitting, the Chamber passed a vote of confidence in the Ministry by 121 votes to 6—that is to say, it empowered the Government to take military measures against Turkey. M. Comoundouros indicated that his action would be the armed occupation of Thessaly, Epirus, and part of Macedonia, in order, as he said, to protect the Greeks of those provinces from the outrages of the Turks driven into them by the Russian advance. He said that when outrages occurred previously the Government sought the assistance of Europe, but Europe did nothing beyond making inquiries. This time Greece would take the matter into her own hands."

—*Missionary Hearld*: No happier illustration of the true method of evangelization have been given in the history of the Am. Board than are now to be seen in its work in Japan. Connected with the mission are representatives of six different denominations. The experiences of missionaries and of the native Christians are largely a reproduction of those of the early disciples, whose story is told in the Acts and in the Pauline Epistles. The enthusiasm and devotion of the missionaries find free scope, up to their ability and beyond their ability, in holding up the gospel in its essential truths.

FRIDAY FEBRUARY 22.

—*Times of India*; Mahabaleshwar: Fires here, I am sorry to say, have been very frequent during the past week or so, one or two occurring almost every day. On Sunday evening six houses in the bazaar were burnt down, and a horse and a buffalo destroyed. The people are in a state of panic, and sit up all night. The fires in all probabillity are due to some incendiary, actuated either by vowed vengeance, or a superstitious belief that his gods will be propitiated by his nefarious conduct. The natives seem to think that their god Ithoba is angry with them, and, instead of taking active steps to find out the culprit, they content themselves with offering idle sacrifices to their stone idols.

—Mr. N. Spencer, Second Judge of the Bombay Court of Small Causes, who returned here from England by the last mail, took charge of his appointment yesterday, when Mr. J. L. Warden reverted to his appointment as Third Judge, and Mr. Gunputao Bhasker as Fourth Judge of the Court.

—Deaths last week, 558.

—Mr. Robert Knight in the *Statesman*, says there is at this moment actual famine in the N. W. Provinces: "It is not want of humanity, but the official delusion that with wheat at 11 seers the rupee, we must *expect* the very poor to die, that produces the apathy with which the widespread starvation of the people is being watched by the executive. Three-fourths of the people, even on our so-colled relief-works, are slowly but surely starving to death. Wheat, jowaree, and dhall at 10½ to 11 seers the rupee, and a daily wage of 9 pie for women and 1 anna for men coolies! *It is simply death by slow torture*, and calls for any indignation you may express upon it."

—"The new Pope," says *India Cattolica*, "was born in Carpineto, in the diocese of Anagui on the 2nd March 1810; he was named Archbishop of Damiata *in partibus infidelium* on the 17th January 1843, and transferred to the episcopal see of Perugia on the 19th January 1846. He was created Cardinal by Pius IX. in the Consistory of the 19th December 1853. He was a member of the Sacred Congregation of the Council, Bishops and Regulars, Immunities, Rites and Regular Discipline. On the 1st October last year he was raised to the diguity of Camerlingo of the Holy Roman Church, a most important office; for at the Pope's demise, the Cardinal Camerlingo is invested with the sovereignty of the States of the Church, and as such is accompanied by the Swiss Guard when going out, has money coined in his own name, and exercise other acts of sovereignty. On October 5th he took formal charge of the last mentioned appointment.

—The Turkish feeling against England is intensely bitter. The semi-official *Turquie* published lately an article headed 'Deception,' casting the whole of the responsiblity for the misfortunes overwhelming the Ottaman Empire on England alone, and declaring that Turkey ought to have made peace immediately after the fall of Plevna, and would have done so if the Sultan and Viziers had not been encouraged by foreign influences too well known to all the world to need naming—the Turks would in that case have got honourably out of the war, and the Russians would not be in Adrianeple; that the nomination of an English Ambassador of Mr. Layard's wellknown sympathies was the origin of Turkish misfortunes.

—Several hundred gentlemen, European and Native, have received honorable mention for meritorious services rendered during the Famine, from the Bombay Government.

Miscellany.

—"They tell me I'm growing old," said Dr. Guthrie, "because my hair is silvered, and there are crows' feet upon my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me The brow is wrinkled but the brow is not me. This is the house in which I live; but I am young, younger now than I ever was before." Happy the man who keeps young whilst the house he lives in is growing old. Such men we know, uniting the ripeness of age with the warmth of youth—loving, earnest, and cheerful. Happy the home, the school, or the social circle, that possesses such centres for respect and affection! Young men, live so as to be such old men.—*Exchange*.

—*N. Y. Intelligencer*, on Canon Farrar's discourse on Future Life.:

The discourse has the vigor and directness and rhetorical glow usually found in the author's writings, but it lacks greatly in depth, calmness, and sobriety. In places it shows a hardihood of statement that is astonishing, a species of rant usually found only in the lower class of Universalist preachers. In these it is tolerated because nothing better could be expected from their lack of theogical training and exegetical learning; but in a University man, a canon of Westminster, and an author of wide repute, one looks for something better. If such a man differs from the faith of his own communion, if he runs in the face of what has been held by the great body of Christians fron the beginning, and what is found with more or less plainness in the accepted standards of nine-tenths of the historical churches now existing, he will do so with modesty and forbearance. At last so we should expect. But this is not the case with Dr. Farrar. He flings ugly words around as if it were a pleasure. He charges those whom he opposes, that is, the overwhelming majority of all believers, Greek, Roman, or Protestant, with ignorance, with falsehood, with blasphemy. They are Pharisees, fetichworshippers, narrow intellects, given to sleepy shibboleths and dead traditions, a hideous incubus, of atrocious conceptions, etc., etc. He complains bitterly of "the ignorant tyranny of isolated texts," and then on the strength of a few ambiguous, obscure, and much controverted passages, proceeds not only to deny or question, but to abuse and vilify a truth which runs through the whole of the New Testament, and underlies the stupendous economy of grace,

There is scarcely a show of argument in the sermon, but for this is substituted any quantity of assertions. Thus the Canon with great solemnity and deliberation and emphasis assures his hearers that every one of the three words, "damnation," "everlasting," "hell," in our English Bible, is a simple mistranslation, and will be expunged from the next revision, if the revisers do their duty. As to the first of these, it is simply old English for the word condemn. Thus Chaucer has this line,

"That thou and I be *damned* to prison," where the sense is plain. Nor is any one misled. Our Lord's solemn assertion in the end of Mark's Gospel will have precisely the same meaning, if we read it "He that believeth, etc., shall be saved, but he that believeth not shall be condemned." The condemnation is the exact opposite of salvation, and it is one from which the Savour gives no hint of an appeal. The second term *aionios* is rendered exactly by our word "everlasting." Indeed the lexicographers derive the latter from the former, thus Greek *aion*, Latin *aevum*, Anglo-Saxon *afre*, English *ever*. And this is its constant meaning, although it is not unfrequently applied in a figurative or poetic sense, in which case, however, it never misleads the reader. Dr. Farrar does not tell us what term he would substitute for "everlasting"; but suggests in one place *age-long*, and in two others *eonion*, And this from a Canon of Westmiuister! The new English Bible is to exhort men "lay hold on *age-long* life," and to assure them that Christ "became the author of *eonion* salvation." Such are the shifts to which critics are compelled to resort when they are determined to make a word have a different meaning from that which all authority and all usage assign to it.

Still worse is the case with *Gehenna*, the term rendered "hell" in our version. Dr. Farrar says it means primarily the Valley of Hinnom, where corpses were flung and fires were lit; and, secondly, is a metaphor for purifying and corrective punishment. The primary meaning here asserted is not true at all of the word as used in the New Testament. Our Lord employs it simply and without metaphor to denote a place of future and final punishment, in which sense it was used by the Jews before and during Christ's time as is shown by the Targums and the Talmud and as is explicitly affirmed by Lightfoot, by Wolf, by Eisenmenger, and accordingly is accepted by Gesenius, Winer, Passow, Liddell, and Scott, and others. We submit therefore that *hell* is not only a correct rendering, but the only one possible. It may be added that Gehenna has been transliterated into Arabic, and appears in the Koran as *Jahannam*, which is always shown by the connection to mean *hell*, and which is employed by Dr. Van Dyck in his new version in the same sense. And yet Canon Farrar prefaces his proposterous assertion as to these three words thus: "I say, unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and of my Saviour, and, it may be, of the angels and spirits of the dead, that not one," etc. Surely, if one may quote from Hamlet, the Canon "doth protest too much, methinks." The contrast is ludicrous between the gravity of his claims and assertions, and the transparent emptiness of his interpretations.

Having, as he supposes, refuted the popular doctrine of future retribution, the preacher proceeds to define his position. He denies purgatory, he denies conditional immortality, he denies universalism. What is left? This: The fate of men is not unalterably sealed at death, but how long even after death they may continue to resist God's will is one of the things not revealed. Hence this warning with which in conclusion he addresses his heares —"If you continue in sin, you may have to be purified in that gehenna of eonion fire beyond the grave!" From which it is evident that Canon Farrar does substantially believe in a purgatory hereafter, the fiction which is so dishonoring to the Gospel, since it represents the fire of divine wrath as able to do what neither the Word nor the blood nor the Spirit of the Lord Jesus Christ could do.

There are many other errors and crudities in this sermon, but there is neither time nor space to notice them.

Nor is the discourse in itself entitled to any attention. It is superficial, illogical, unscholarly, unfair, and pretentious, while especially lacking in that solemn awe and subdued tenderness with which such a theme should be handled in the pulpit. It is only the place and the man which give importance to these rash and ill-considered utterances.

—*Christian*:

The Church of Christ is weak in regard to our drinking habits, as well as many other forms of evil, because of disobedience to the loving precept of her Lord. He said, "If thy hand or foot offend thee, cut it off and cast it from thee. If thine eye offend thee, pluck it out and cast it from thee." Our drinking customs do offend us; they offend us individually, or they offend us in our families, or in our church relationships; and they offend us nationally. The word of the Lord applies in each of these cases. To take the last: Witnesses by tens of thousands testify that our nation is being ruinously affected, from its upper ten thousand to its working millions, by the insidious curse of drink. What is the the duty of every member of the nation but to "cut it off and cast it from thee" We have before us the extraordinary paradox of infidels and sceptics, blasphemers of Jesus and deniers of God, recognizing the fact that in obedience to this commandment is the only remedy. For there are thousands of deniers of the Father and the Son, who, seeing the ruin caused by living after the flesh in this particular, have in this one thing cut off the cause of offence, and do, so far as this is concerned, mortify the deeds of the body. While, on the other hand, multitudes of the disciple of Jesus Christ with a high hand disobey his words, and, while they cannot deny the cause of offence, shrink from the cutting off, and plucking out, and mortifying, which the Lord in the days of his flesh commanded, and his Spirit by the Apostles endorses and reiterates.—Consequently, has not "the salt of the earth," in relation to this and other evils which are rampant in the land, become like salt which has lost its savour, good for nothing but to be cast out and trodden under foot of men?—has not "the light of the world" become like a candle put under the bed of self indulgence, and under the bushel of pecuniary gain?

—Rev. Joseph Cook on The Chinese Problem:

There are many persons who are eager to pass a law prohibiting all Chinese emigrants from acquiring the right of voting here. It is clear from experience that the Chinaman will not be seen as often drunk as the Irishman; it is clear that he will not be seen drunk as often as the low-paid American laborer. Ah Sin has come into collision with low-paid labor on the Pacific coast, principally because he does not get drunk, lives on rice, and sleeps on a board. His vices have come with him, for a poor part of the population around corrupt Canton has crossed over under the spur of the greed of the great Chinese emigration companies. Undoubtedly the women found in the Chinese quarters are unreportably vicious. They are slaves; they are bought and sold to a bondage altogether more ignominious and awful than the black race ever endured on this continent. You sat still while the village of Antioch was burned to the ground on the 1st of May, 1876, and when the Chinese inhabitants there were warned that they could remain in sight of the ashes of their huts only under penalty of death. Anti-Coolie clubs all over California sent messages to officials at Washington that if measures were not taken to repress Chinese immigration, a similar fate was in store for Chinatown. How many Chinamen are there? Sixty thousand. How many Chinamen are there in California? Two hundred thousand.

What have they done? They hung over the beetling crags of the Sierra Nevadas and tunneled them when the Southern Pacific Railroad was built, and they will do the same work in the gorges of the Rocky mountains when the Northern Pacific is built. They were sent down, mired to the waist in mud, to build levees when San Francisco was threatened with an inundation and when no white man would take the position. They have performed most of the manual labor in the construction of the railways which have raised the price of the California wheat lands from $1 to $25 an acre. They have monopolized by fair competition the linen washing of San Francisco. Ah Sin sometime smokes opium, no doubt, and gambles, but he is mainly concerned in getting a little meat for dinner and enough money to enable him to go back and bury his bones in China. [See an eloquent paper on the Chinese in California, read at Syracuse, N. Y., by William Edwards Park, October 23.]

How can we reach him? By baiting the Gospel hook with the English alphabet. We want a few schools opened in San Francisco. We want a few men to put Ah Sin in a home when his hut is burned up. Here is a man ready to do that, and he is employed by the American Missionary Society. Is he doing any good? When Antioch was burned he received some of the refugees into his own house. When Ah Sin's hut was mobbed and razed to the ground the other night im the Chinese quarters, he found him some chambers the next day, and helped him through the pinch. The flaming articles in the city press against the Chinese this man sometimes answers, and does it eloquently. He is opening schools wherever he can in the Chinese quarters, and it is found that his position soothes the waters. He is respected by all the better class in San Francisco, and little by little the Chinese come to believe in him. He ought to open twenty schools. Why does he not? He has twenty Ah Sins whom he might succor. He is a man of enterprise, and looks sagacious. Why are his enterprises languishing? His pockets are empty because you have put little into them.

The mayor and aldermen and the politicians—all honorable men, no doubt, as Cassius was an honorable man—take note of Ah Sin, and make a law that any laundry house which delivers linen by a two-horse wagon shall pay one dollar a month tax; and that every laundry-house that delivers by basket and by hand shall pay ten dollars—laws like those of Philip II. of Spain against the Moors. When all these things happen, we need to be reminded of what Du Bois Reymond has told us, that nervous influence travels only seventy feet a second in the body. If the floating island we call a whale is harpooned in the flukes, it is a full second, if the fish is thirty-five feet long, before the message can go to the brain and a return message be sent to the flukes, commanding them to drop into the sea. So wide is America, so broadly do we roll in strength and size in the ocean of time, that one of our greatest dangers is that distance may make us apathetic to our own wounds. We may be harpooned on the Pacific coast and never know it in Boston. The breadth of our land gives most of us the impression that the Chinese question is a bagatelle. Before the harpooned flukes can be dropped into the sea, Ah Sin is mobbed, and his village burned.

Of course the Chinese do not settle here, and are, in some sense, an excrescence on our population. The truth is, however, that irreversible laws of trade are likely to bring a large influx from the suffocated Chinese empire to our Pacific Coast. One-quarter of the population of the globe lives in that empire. They are dull men, you say. Well, they invented printing, and gun-powder and the mariner's compass; they were the first to make these innovations, so scholars say; and silk, and porcelain, and a number of other very fine articles, they learned to use before we did. There is behind them a training to orderliness. If they are treated as well as we treat other foreigners under similar circumstances, if our doors on the Pacific coast are not all to be barbaric ones, if the Chinaman while he is peaceable and industrious is to be allowed the fair rights of an American citizen, there will be more emigration. Even if he is abused there will be emigration. I do not know when, but before another centennial, or before the third, there will be an important Chinese element on the Pacific coast. From this certainly arises the cry of the roughs and hood-lums of whizzing San Francisco, and their call to the people of the East to crowd out the Chinaman and to make him submit to taxation without representation. He now pays $5,000,000 annually to government, and corporations, and land-owners, and has no right to vote. When all kinds of indignities are put upon him, and public sentiment represented by the religious bodies is decidedly on his side, it is time for the whale—very like a whale—to give the order for the dropping of the flukes.

Selections.

REV. DR. HODGE ON INSPIRATION.

At a meeting of the Free Presbytery of Glasgow, in connection with the case of Dr. Marcus Dods, Mr. Bremner read the following letter he had received from the Rev. Dr. Charles Hodge, of Princeton College, New Jersey:

Princeton, Nov. 2d, 1877.

My Dear Sir: It would be very presumptuous in me to take part in any theological discussion going on in your venerable presbytery. You condescended, however, to ask me what views I intended to present on the doctrine of inspiration in my work on *Systematic Theology*. I think I may, without impropriety, answer that question without assuming that any great importance attaches to any views of mine. In order to avoid as much as possible even the appearance of taking part in a controversy with which I have no right to interfere, I write this letter before reading any of the documents you were good enough to send me. All I propose to do is to state as briefly and as plainly as I can what I intended to teach in my *Systematic Theology*.

1. I recognize the obvious distinction between revelation and inspiration. The former is the communication of truth to the mind; the latter renders its subject trustworthy, *i. e.* infallible in communicating truth orally or by writing to others. 2. The *modus operandi* of the Spirit is inscrutable, as it is in regeneration and the gift of miraculous powers. All we know about it is from its effects. These are to be learned from the didactic statements of the Scriptures, and from their phenomena. From the former we learn—1st. That inspiration rendered its subject the spokesman of God—that is, a prophet. The inspired man stood in the same relation to God that Aaron stood to Moses in his intercourse with Pharaoh. What Aaron said to Pharaoh, Moses said through him. What the prophet said, God said: "I will put my words into your mouth"; "Holy men of old spake as they were moved by the Holy Ghost." Therefore, what David said, the Holy Ghost said. What Jeremiah said, the Holy Ghost said. Our Lord said to His apostles, "It is not ye that speak, but the Spirit of My Father that speaketh in you." It is recorded that the apostles "spake as the Spirit gave them utterance." 2d. This divine authority or infallibility attaches to everything which inspired men taught—that is, to everything which they asserted to be true, whether fact, doctrine, or moral principle. 3d. It extends to the words.

The thought is in the words. If the words be incorrectly chosen, the mind of the Spirit is incorrectly communicated, or not communicated at all. This seems to be explicitly asserted in the Scriptures. Holy men spake as they were moved—they spake as the spirit gave them utterance: "It is not ye that speak, but the Spirit of My Father that speaketh in you" The apostle says, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The sacred writers quote and argue from the words—sometimes from a single word—of Scripture as the word of God. 4th. It follows from what has been said that the record is inspired or infallible. This the apostle asserts (2 Tim. iii. 16): "All Scripture (or every Scripture—every part of the sacred writings) is given by inspiration of God." The Scriptures: "What is written cannot be broken." Such is the declaration of Christ. It is the written word to which our Lord and His apostles constatly refer as of divine authority. The ultimate appeal as to all matters of fact, truth, or duty, was to the written word.

From the phenomena of Scripture we learn—*First*. That the sacred writers were not mere machines. Inspiration did not destroy their intelligent consciousness or self-control. *Second*. It did not interfere with their characteristic peculiarities of thought, speech, or style, any more than it did with their handwriting. Paul seems to intimate that his handwriting was rather peculiar. The Spirit so controlled the sacred penmen in the use of their gifts and faculties, that they should say just what He would have them say. According to this doctrine of inspiration, there can be no errors in the teachings of the Bible. One part cannot contradict any other part; nor can what the Bible declares to be true as to fact or doctrine, be inconsistent with any other fact or doctrine known to be true from other sources.

That there are great difficulties in the way of this doctrine is a matter of course. The same is true in regard to the doctrines of revelation, the Trinity, the person of Christ, the work of the Spirit. It is no less true of the doctrines of natural religion, and, in short, of every department of knowledge. Who can form any theory of the union of the soul and body which is not beset with difficulties which he cannot solve? It is to be remembered that it is of the Bible as it came from the hands of the sacred writers (*i. e.* of the true text), and of the Bible as properly interpreted, that this infallibility is asserted. There may be discrepancies between one part of the Scripture and other parts, arising from errors of transcribers. Far more numerous and important difficulties have their origin in erroneous interpretations. Everybody knows that the Bible was for ages understood to teach that the sun moves round the earth. Does any man now so understand it? Increase of knowledge will shed increasing light on the Bible—not correcting it, but bringing out more clearly its true meaning. Should we find in the Bible here and there phenomena which we cannot reconcile with what the Bible teaches of itself, that cannot be a rational ground for rejecting those teachings. It is so in nature. There are organs and rudiments of organs in animals, the use of which no physiologist can explain. No theist allows that fact to shake his faith in the doctrine of design. We do and must believe that God fashions our body, although He allows malformations sometimes to occur. So it is with the Bible. It is and remains the word of God, although there may be things in it which we cannot explain.

the worshipers. They are not. Immediately they hasten to make a report of their discovery to the king. The king is enraged at the thought that any one should have the hardihood to set at nought his authority in such a sublime hour as that, and quickly summons them to his presence. He requires of them instant submission to his mandate, or to suffer a fearful death in a furnace of fire, heated seven fold. Will they submit? we may imagine that some of their Babylonian friends had already represented to them the expediency of rendering an external homage. We can almost hear them saying, "An idol is nothing: God looks at the heart; he knows that you have no respect for the idol; you can worship him in your hearts at the very time that you bow down before the image; it would be a pity that such valuable lives as yours should be sacrificed at the mere caprice of a thoughtless king." In these days of advanced thought a great many would take this view of the matter. This only shows that the boasted wisdom of this day is widely different from the wisdom that comes down from above, from the Father of lights. The art of making compromises is the art of getting along without heroes. We have to choose between compromises and God. If Christ had fallen in with the Jewish idea of the Messiah, he would have moved on to universal victory; but the kingdom thus established would not have been the kingdom of God.

These young men were not appalled by the prospect before them. And in fact, when men dare to stand alone, to stand in the place that all the rest of the world instinctively shun, they have already overcome the bitterness of death. But the very fact that all the rest of the world shun the post of duty only makes it the more imperative that we should take our stand there. Standing there with God, we are mightier than all the world. How exceedingly important that the young men of this country should dare to take up this position and if need be suffer all that may be inflicted upon them. We are far from wishing to convey the opinion that Europeans generally have exhibited any thing like this spirit of self-sacrifice. They are not tempted to worship idols it may be. But in order to follow Christ fully it would be necessary for them to make sacrifices which they have not at present the slightest idea of making. But if they choose to forfeit their opportunity of entering into the kingdom of God, that is not a reason why the natives of India should do so. As in ancient times, the Jews were the favored people of God, yet slighted their own privileges, and allowed the Gentiles to enter in before them, so may it be in our days. Thank God, the religion of Christ has a blessed sway over millions of hearts, in England and elsewhere. The point we now insist upon, is individual responsibility, irrespective of national distinctions.

The angry king would feast his eyes with the spectacle of these three young Hebrews devoured by the flames. He looks; lo! there are four men walking at liberty, unscathed, in the midst of the flames, and the form of the fourth is like to the form of the son of God. It pleased God that he who was afterwards incarnate among men, should be seen with the three faithful youths. Be this as it may, there was at all events a manifestation of the divine approval fitted to impress the heart of the king with profound awe. Conscience-stricken, he bids the young men come forth, and hastens to do them honour in the sight of the people, by a public proclamation of their uprightness, and by giving them still greater promotion.

SOME OLD LETTERS. II.

Nov. 14, 1853. I rejoice wholly at the contents of your letter. He doeth all things well. How difficult a task is it for him to teach us that we are *nothing*. And when we have learned to say the words, how far are we from understanding them and how constantly does our practice belie them. For if a man thinketh himself to be *something*, when he is *nothing*, he deceiveth himself. Alas! our righteousness is as filthy rags, and yet it is the very last thing we will let go. If we are wholly given up to God, why do we take thought for our life, what we shall eat or drink or wear. All this becomes then *his* business. Your heavenly Father feedeth them. Will the loving bridegroom neglect his bride? Let our eye then be fixed upon him *within us*; let the slightest intimation of his will be our law and let him work in us both to will and to do of his good pleasure; not of ours: for if we are entered into the holy Sabbath rest, we must turn our foot away from doing our own pleasure on his Sabbath day.

Nov. 25. Yesterday was our thanksgiving day, and no doubt a day of joy and gladness to many hearts. But how blessed to us that the Governor under whom *we* live has appointed *every day in the year* a day of thanksgiving, and a *day for nothing* else! On every day he spreads for us a feast of fat things, and says "eat, O, beloved! Yea, eat abundantly!" Let him not then have occasion to say to us, "wherefore art thou—*being a King's son, lean* from day to day? Is not this a direct reflection upon the provision of the King's table? The Lord guide you, and receive *all* the glory.

Dec. 13, 1853. Your last of Nov. 25, has been looking at me from my table for nearly three weeks past, but I have found no word until this afternoon. Let Him do as he will.

I find it written; *the earth is the Lord's and the fullness thereof*! Shall he not do what he will with *his own?* If this earth in which he has seen fit to cause our soul to dwell is his, with all its fullness, where is there room for any objection, let him treat it as he may.

We read again, the fullness of the earth is the glory of the Lord!- Yea, Lord, if it be filled with thee. Do you desire to be filled *with all the fullness of God?* Wonderful words! who would have dared to write them but God himself? How simple the process! What has a vessel to do in order to become full? To remain at rest, and receive—receive what? Without objection whatever God puts in.

But our God is a consuming fire and that is the first thing that comes. We are to be saved as by fire. Let us not think it strange, then, concerning our fiery trials, as though some strange thing happened unto us, but let us welcome all his doings, simply *because they are his*!

Our dwelling place is to be in God forever—but who can dwell with everlasting burnings? See the description of his character—Isaiah 33, 14,—and say if there ever was but one that answered to it. No! it is in Jesus—blessed name!—alone that we can dwell in God. Let it be no longer we that live, but Christ that liveth in us; let all that is destructible by fire in us, be consumed by the brightness of his coming, and we shall dwell with delight in the midst of that devouring fire, our Holy, Holy, Holy God! To his name be glory and praise forever.

Let us be quiet then and turn away our foot from *doing our own pleasure* on his holy Sabbath upon which we have entered, and in due time we shall behold our Creator *face to face*, and O! blessed thought! *Face will answer to face*, for we are changed into the *same image*, from glory to glory.

NOTICES.

THE fourth Lecture on Daniel, with musical illustrations, will be given on Monday at 8 P.M. in the Free Church Institution, Khetwadi. The public are invited, especially English-speaking natives.

THE monthly Union missionary prayer-meeting will be held on Wednesday, 27th inst. at 8 P.M. at St. Andrews' Kirk, Fort.

Epitome of News.

SATURDAY, FEBRUARY 16.

—At the burdle races which took place at Deyrah Dhoon on the 10th inst., Mr. Ernest Mooney, Manager of the Kowlaghir tea plantation, rode a horse which every one told him it was dangerous for him to try. At the fourth round the unfortunate rider was thrown, terribly fracturing the back of his head, and he died an hour after.

—The saying "heat is life—cold is death" has a striking illustration and confirmation in the reports now regularly submitted by Dr. Russell to the Glasgow Sanitary Committee. The death-rate rises and falls with the regularity of the thermometer. So many degrees less heat, so many more deaths, and *vice versa*.

The same thing is observable in Bombay,

—Some influential Brahmos have protested against the Baboo Chunder Sen's giving his daughter in marriage to the young Maharajah of Kooch Behar: "Judging from the high ideal of marriage set forth by yourself in your speeches and public writings, a marriage where the parties are not yet able to understand the responsibilities of married life, cannot be regarded as a marriage at all; yet you are about to make over to one child the charge of another. This marriage may lead many people to suppose that the influence of the bridegroom's position and wealth has been so great in your mind as to have led you to disregard the consideration of the risk to your daughter's future conjugal happiness which is involved in this alliance. It is needless to remark that even such imputations with reference to your character would be painful to us and injurious to our church. A religious father, especially a father like yourself, should attach greater importance to the religious and moral interests of a daughter than the consideration of wealth or rank. But the prince is yet a minor, and he is not a Bramo of ascertained character. Then as regards his education, he has not as yet passed the entrance examination of the Calcultta University. These facts, coupled with the consideration that you would not perhaps have even entertained such a proposal of marriage if, the other qualifications being the same, the bridegroom had belonged to a humbler station in life, will naturally lead people to imagine that in the marriage of your daughter you prefer wealth to other qualifications on the part of the bridegroom, or to considerations of your daughter's future religious and moral welfare. Is it not a lamentable thing for our church, we ask, that any occasion should be given for such remarks? Finally, we repeat, that we regard early marriage as a hateful custom, and we look upon it as a sin for parents to be concerned in such marriages."

—On the evening of the 23rd ult., communication was established between the House of Commons and the office of the *Daily News* in Bouverie Street by means of the telephone, which was specially attached to the ordinary telegraphic wires running between the Houses of Parliament and the *Daily News* Office. Conversation was distinctly audible despite the noise from the other wires, and part of the Parliamentary debate and summary in next morning's *Daily News* was received by this novel and interesting agency.

—A correspondent of a Home paper writes:—On one occasion her Majesty had invited distinguished guests to dine at Windsor Castle. It was, therefore, necessary that the Court band should prepare itself to perform special selections of music. The pieces chosen were difficult, the time for practice limited, and the leader, declaring that he could not afford to lose a day, summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band, named Schrader and Gehrmann, who were Wesleyan Methodists, and whose consciences would not allow them to spend the Lord's Day in a musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present on pain of instant dismissal from the band. They did not hesitate a moment. On the Monday morning, on presenting themselves at their quarters, the leader, in volent language, ordered them to be gone. The poor fellows walked sadly away, and not far from Windsor met the Bishop of London driving to the Castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over, the leader of the band was summoned into her Majesty's presence. The Queen inquired what had become of the two German Methodists, one of whom, as being one of the best trombone players in the country, was a great favourite at Court. The leader explained that he could not allow "absurd religious scruples" to stand in the way of a soldier's duty. The Queen at once gave commands that the men be immediately restored to their post, and added, "I will have no more persecution in my service for conscience's sake and I will have no more rehearsals on a Sunday."

MONDAY, FEBRUARY 18.

—In consequence of recent shipping disasters near Cape Guardafui, measures are under consideration for providing a lighthouse, or other warning to shipping in that vicinity. The French Government "after much correspondence" declined any immediate cooperation in the work, and the English treasury declined to sanction a survey at the sole expense of Great Britain. In view of present embarrassments the Egyptian Government hesitate to undertake expensive works. Temporary measures are therefore under consideration till permanent ones can be initiated.

—The *Statesman*:—Accounts of much scarcity and suffering in Rohilkhund reach us daily, and travellers passing through the district state that people in some places are in a terrible state of destitution. We are informed that when the 73rd Regiment was marching down from the hills to Lucknow last month, the men of the corps were so horrified by

the misery they saw, that they constantly gave aid to the unfortunate wretches; and that in one village near which they halted, the soldiers bought up all the food in the shops (value about Rs. 150) and served it out to the miserable starving people who flocked round them. Our Badaon correspondent writes that "deaths from starvation, with all its attendant horrors, are of daily occurrence, on whichever side you turn." He goes on to say that he came across three corpses lying in the road in the course of three or four hours, and that no relief measures of any sort have yet been attempted.

—Dr. Doolittle was seriously injured by an accident which occurred to him on the race-course on Thursday. His jaw was broken by a blow from his horse.

—*Bombay Gazette*: "On Saturday afternoon another serious gun accident occcured in Bombay, by which Mr. Noble Richardson, of the firm of Messers. Richardson, iron founders, &c., Byculla, sustained injuries which it is apprehended may prove fatal. It appears that Mr. Richardson's servant informed him that there was a large snake in the compound of his house on Mazagon Hill, and he took out a double-barrelled gun to shoot the reptile. The snake was pointed out to him and he fired off one barrel at it, and then handed the gun to his servant behind him, intending to approach and see the effect of his shot. He had scarcely done so when he heard a report and felt the charge of shot lodge in his back. A doctor was sent for immediately, and after some time Dr. Anderson arrived and dressed the wound, which is reported to be of an extremely serious nature. Subsequently Drs. Sidney Smith, Grey, and Blanc arrived and were in close attendance during the night. It is supposed that the trigger of the loaded barrel had been left at full cock, and that unskilful handling of the gun by the servant caused the hammer to fall at a moment when the muzzle happened to be pointed at Mr. Richardson's back.

—Messrs Keller and Cunard, "the royal illusionists," are now in Bombay. A contemporary says they do every thing in the light which the Davenports did in the dark.

—*Times of India*: "A very singular conversation took place, it appears, on the 13th instant, between Lord Derby and Count Schouvoloff on the delicate subject of the possible occupation of Gallipoli by the Russians. The English Secretary for Foreign Affairs expressed to Count Schouvaloff an earnest hope that the Russian troops will not move on Gallipoli so as to cut off the communications of the Ironclad Squadron at Constantinople. If such a step were taken, Lord Derby would not answer for the consequences in the present state of public opinion in other words, war would be inevitable. It is not stated what answer the astute Ambassador made to this declaration. He doubtless forbore to point out that the British Government in sending the Ironclad Squadron into the Sea of Marmora without first making sure of what is to happen to Gallipoli has given hostages to fortune. Suppose Russia seizes the Dardanelles and thus "threatens the communications" of the Squadron, the result may, in Count Schouvaloff's opinion, be possibly very serious for the British Ironclads. The diplomatic advantage is here again on the side of the Russian."

—Same; Peshawar, 15: "Last night Captain Battye, with 200 Guide Cavalry, marched forty miles, eight of which were on foot. They surprised the village of Sapri, in order to arrest Mian Rukan, instigator of the Abazai outrage in December 1876. Mian and six others were killed, and six prisoners taken. The number of wounded is unknown. The enemy were thoroughly beaten after four hours' fighting. Of our troops three were severely and three slightly wounded.

—Four Kolees have been tried at Tanna for the murder of a woman believed by them to be a witch, because of sickness of one of their relations. The judge held that death was due to the sickly and weakly state of the deceased, and altering the charge against the first three accused to one under Sections 304 of the Indian Penal Code, sentenced them each to rigorous imprisonment for three years, and accused No. 4 to rigorous imprisonment for one year. In another case Hiru was charged with murder, in having caused the death of one Rama, a reputed Bhagat, (a dealer with evil spirits), by throwing a stone weighing 43 seers on his head after they had dined and partaken of some liquor.—The learned Joint Sessions Judge held the offence of murder proved, but taking into consideration the fact that it was committed by the accused under the belief that the deceased had injured him and his cattle by the power of his witch-craft, sentenced him to be transported for life.

Tuesday, February 19.

—A Rangoon correspondent says:—"The story goes that one of our judicial officers was recently trying three gamblers, when the mess whist-book was incontinently handed to him on the bench by one of the Court peons. He was down for Rs. 15, and after paying up his losses, was for a few moments lost in deep thought. Possibly the incongruity of fining Burmese for doing what he had so recently done himself struck him as remarkable, and the three delinquents were let off with the comparatively mild fine of Rs. 5 each, which would just have paid for the magistrate's lost points."

—*Bombay Gazette*; Contantinople, Jan. 23: "The result of the first day's debate in Parliament has taken away the last hope entertained by the Turks of receiving aid from England; their disappointmet embitters the resentment felt against her, and their talk at this present moment savours more of hatred and contempt of England than of their declared enemy who has brought so much suffering on them. As soon as the nature of the debate was known in Constantinople the Porte despatched a special emissary to Namyk and Server Pashas, giving them full powers to treat with the Russians on the most favourable terms they could obtain for Turkey."

"The railway station of Stamboul offers the saddest of sights; thousands of destitute men, women, and children hourly arrive by trains from Roumelia and are thrown on the capital without the slightest means of support. These unhappy people have been on the journey for days previously, escaping from the villages and towns on the approach of the Russians. Thoir object is to reach a railway station to fly to Stamboul, and the scenes of misery all along the line are too numerous to repeat. Every station is filled with thousands of these unfortunate people, camping out in the open and lying down in the snow. When the train arrives, there is a wild rush for places; the railway guards are thrust aside and knives held to their throats if they attempt to check the crowd, and the strongest secure the best places inside the carriages, whilst others, less fortunate, have to be content with outside accommodation on the top. The eagerness to get away is so great that these unfortunates hang on to the coupling chains, and even the buffer-plates have their occupants, whilst the steps of the carriages are crowded. Thus heavily freighted the trains start for Constantinople. To the sufferings from cold and hunger have been added those of broken limbs, for the line is out of repair, and the accidents under the increased traffic are very numerous; any sudden jerk causes the passengers on the top to lose their balance and fall between the carriages, when they are, of course, either killed or removed with broken bones. The intensely cold weather accompanied with a heavy fall of snow renders the condition of these houseless fugitives most pitiable. All yesterday and during the night the trains arrived covered with frozen snow, and many of the poor week women and children were in great suffering from the cold. The line of railway is strewn with the dead bodies of the unfortunates who either from cold or illness have died on the way."

—Same; Telegram, London 18th 4-5 5 P. M: The Russians have withdrawn from Constantinople behind the neutral zone. There are now no fears of a collision between England and Russia. The markets are buoyant. Peace is considered certain.

—Speaking of Dr. Duff the *Indian Chr. Herald* says: "Dr. Duff's natural parts were solid and his accomplishments great, and they were all sanctified to the Saviour's use. He had the persistent perseverance of the Scot, and the ardour of the Celt, the self-sacrifice of an ascetic and the zeal of an apostle. Though possessing to an extraordinary degree the power of moving other men to do his will, to give their money, their time and their talents, yea, even their lives to the objects he set before them, yet he worked himself as if he alone was the sole worker in the Master's vineyard. As an orator he moved men, not to a temporary spasmodic action but to a life service and a devotion, and to give largely towards the Funds of the Mission. One of the most notable facts in his history is the enormous pecuniary collections he was enabled to make in Britain and America by his personal advocacy. The liberal character justly acquired by the Free Church congregation worshipping in Wellesley Square, Calcutta, is largely due to the training it received under the teaching of Dr. Duff. A very large number of the missionaries that came to the Indian field in connection with the Scotch missions, came under the personal influence of Dr. Duff. His influence upon the converts was deep and lasting. Scattered all over Northern India in connection with missions of various denominations or in government service, "Dr. Duff's converts," as they are frequently called, may be met; and every where they are known as men of power and of piety, influencing largely the destinies of many of the more educated of their countrymen."

Wednesday, February 20.

—It is stated that Kashgar fell on the seventh of December against the attack of the Chinese forces. The fate of its ruler is unknown, but his wives and four Mahomedan fugitives have taken refuge in the fort of Naryn, in Russian territory. This report comes from a Russian source, but from the rapid march of events lately it is believed to be true.

—Brindisi Mail steamer of the 11th inst., (the Venetia) has been delayed by bad weather, but appears to have made for Port Said direct. The Nizam, bringing the Mails from Suez, has been delayed two days in consequence, and only left at 6 P.M., on Sunday.

—The engineers of the Yesso, to whose carelessness the fearful explosion, while lately in Hongkong harbour, is attributed, have been sentenced to three and four months, imprisonment, without hard labour.

—*Bombay Gazette*: "On Monday night a serious accident occurred on the G. I. P. Railway, about ten miles beyond Bhosawul. A goods train was travelling rapidly down the incline at that place, when, by some means as yet unexplained, the engine ran off line and rushed down the embankment, dragging the train after it. There was of course a terrible scene of confusion. The train was completely wrecked. When assistance arrived, it was found that the brakesman had been killed outright and that the driver had been seriously injured. Every effort is being made by the Company's engineers to clear the line."

—*Indian Mirror*: The Brahmo Somaj of India has survived many trials, and we have little doubt it will pass unscathed through the present senseless agitation in connection with the ensuing marriage of its Minister's daughter with the Maharajah of Kuch Behar. Twenty-three Brahmos have sent a protest. With the accession of uproarious school-boys the number will soon reach four times twenty-three. The papers are full of abuse and calumny constantly pouring in from so many stout champions. It is amusing to see how all this scandal falls flat upon the progressive church and its leaders.

—*N. Y. Herald*: "Taking the last eight years, when free labor has been fairly well organized, the cotton crop has been 31,570,212 bales, a gain of no less than 2,772,371 bales over the crop produced in the eight palmiest years of slave labor."

—Nuntius (Calcutta) in *Lucknow Witness*: "The Rev. Mr. Pym is leaving us after some three weeks of evangelistic labor. He has confined himself chiefly to the Anglican Churches, but also held services on various ships in the river, in private houses, and in some of the schools and asylums of the city. Throughout his entire visit to us he has been abundant in labors, frequently preaching three times a day, and devoting much time to private conversation with inquirers. His audiences have not been very large, but a large number of persons who rarely hear evangelical preaching have been reached by him, and in this way he has accomplished a vast amount of good in a field which is peculiarly inaccessible to ordinary evangelists. Mr. Pym has undoubtedly acted very wisely in aiming to reach congregations belonging to the Church of England first of all, and I believe his success thus far has fully satisfied him that he has not made a mistake in the policy which he has adopted."

"I believe it is Mr. Pym's purpose to return to India next year, to remain three or four years, or possibly to spend the rest of his days here. India needs many such men, and all good men will be glad to receive him as a permanent laborer in this part of the great vineyard."

—Same: "The Roman Catholic organ at Calcutta is incredulous respecting the announcement of the Pope's death because the news comes through Protestant channels, *i. e.*, Reuter's agency. It receives the announcement "with the reserve befitting the dignity of Catholics," and makes no comments on the departed, except to call on the faithful to "redouble their prayers for the Father whom we love so dearly." It seems to us a remarkable instance not so much of dignified reserve, as of unbecoming suspiciousness and distrust."

Thursday, February 21.

—*Overland Mail*, Feb. 1; Several elections have taken place this week. Lord Charles Bruce (L.) has been returned for Marlborough; Mr. James Stewart (L.) for Greenock; Mr. Andrew Grant (L.) for Leith; and Mr. Charles S. Parker (L.) for the City of Perth. Mr. Henley, one of the members for Oxfordshire, has resigned.

The accepted formula to express the doctrine of the Church in all ages on this subject is, that the Scriptures were written *dictante Spiritu Dei*, so that whatever the Bible teaches, God teaches. If this be true, our feet are on a rock. If it be not true, we are standing on quicksand. The dear old Church of Scotland is the brightest star of the Reformation. May its lustre never be dimmed, until it is lost in the glory of the second coming of the Lord! Your fellow-laborer in the Gospel, (Signed) CHARLES HODGE.

"ONLY A TRAMP."

BY LUCIA E. F. KIMBALL.

So Bridget announced one cold, stormy morning last winter. The fire burned cheerily in my open grate. I was thoroughly comfortable, lounging over a new magazine the postman had just brought.

"Tell him we've nothing for him," I answered half mechanically, and a little impatient at being interrupted by so small a matter.

Tramps were such frequent callers I had grown quite indifferent to them, and took it for granted that they were all worthless vagabonds, too lazy to earn an honest living, and that helping them would only encourage idleness and beggary.

As my eyes went back to my book, they took in the dreariness of the winter storm, driving the sleet in wild gusts against the window. Something—the contrast, it may be, in the chill prospect without, and the warmth and comfort within—brought to me a painful sense of what a forlorn thing it was to be out begging on such a dismal morning.

I threw aside my magazine and went into the kitchen. Bridget had just shut the door upon the man. As I opened it a blinding whirl almost took away my breath.

"Come in and I'll give you something to eat," I said when I could speak.

The man was a genuine tramp—a trifle fiercer-looking than the guild are apt to be, with a sullen expression on his set, hard features. The snow and sleet hung in his shaggy hair, and the great rough hands were purple with cold.

I gave him a seat by the fire, set the coffee-pot on the stove, and with my own hands prepared him a warm breakfast. While he was eating I left him alone, and went up stairs to look for some clothing I had heard Fred say he shouldn't wear any more.

It did occur to me that he might steal the silver, but Bridget was busy with the chamber-work, and she never liked to be hindered. Someway I felt like trusting the man, though he was so bad looking.

The heavy brows relaxed a little as I gave him the garments, and he thanked me for them and the breakfast.

"Ye'll be wantin' the snow shoveled, when the blow's over, an' I'll come round an' do it for yer, Mis', if ye'd like to hev me."

"We should," I answered, "if you can get round before any one else comes along."

He went out into the storm, and I went back to my magazine, but the article in which I had been so much interested had lost its relish, and along with the reading I fell into a kind of gloomy speculation as to the wherefore of life in general, and of tramps in particular.

I may as well tell you that for some years past I have been troubled with nervous depression, arising partly from my delicate health, and partly from my manner of living. You will think it strange that with my pleasant home and kind husband I have not always been a happy woman. I came from a large family, and we were always busy and lively. I missed the companionship and bustle that always comes along with a houseful, when I came to settle down with only my husband and myself, and a girl to do my work. There were plenty of things I might have been interested in, but I gradually fell into the way of not caring for anything outside of a certain narrow limit.

Fred was not a Christian, though he had the greatest respect for religion, and was very thoughtful of my wishes in regard to all matters pertaining to it. Of course this was a constant source of anxiety to me, but I see now how foolish I was in my manner of expressing it. Instead of trying to win him by showing the real brightness and beauty the Christian faith gives to every-day life, I wore a sad face whenever I spoke to him upon the subject, and he often came home and found me in tears, with no reason save that I was troubled and unhappy. I wonder now that he didn't come to hate religion, associating it as he must with my gloom and worry.

As Time went on my seasons of depression grew more frequent, and my health really began to give way. Last fall Fred persuaded me to go home for a visit, hoping the change would benefit me. At first it was so delightful being in the dear old place once more, and having my friends all about me, that I improved greatly; but very soon I began to be troubled constantly about Fred and his staying at home alone, though he wrote the most cheerful letters. One day I suddenly made np my mind to come home. I came back to Fred hardly better than when I left. What I wanted was soul-healing, and that could not be found by change of scene,

I fancied that my life was useless, and that I had no influence over my husband. Sometimes the terrible thought would come that he might be better without me. Of course ill-health had something to do with such fancies, just as they, in a measure, were the cause of that; but I believe it was really spiritual *ennui* that was sapping the health of body and soul. My religion was not a motive power, and my life was purpose less and meagre in consequence.

You are wondering what all this has to do with "my tramp," as I have always called him. Much every way, as I shall show you, if you have the patience to wait.

I told my husband about him when he came home, and how seeing him had given me the "blues."

"Your 'blues' won't rid the countty of tramps; if they would the government would pay you liberally for indulging in them," Fred said cheerily.

"He has promised to come round and clear the sidewalk when the storm is over."

Fred laughed. "He'll be a model tramp if he keeps his word. Whoever knew one of that sort of fellows to pay for favors received, in work, after he had once got out of sight. You'll see this trusty knight of the shovel to-morrow morning 'in a horn,' as the boys say. But don't fret about it, puss. These poor fellows have hard times enough in such weather as this any way; but nine cases out of ten it's their own fault."

I had very little faith in the man's word, but since I had seemed to give him the credit of honesty, I hoped he would prove my judgment correct.

Very early the next morning I heard the scrape of a shovel on the sidewalk, and looking out, saw my veritable tramp hard at work. With a little flutter of triumph I called Fred to see.

"Are you *sure* he is the same one?" he asked with provoking incredulity.

"Sure? Of course I'm sure," I answered warmly.

"Oh well, he wants some more of your good coffee and doughnuts. Tramps, like the rest of us men, appreciate a first-class breakfast. But he has kept his word, and does his work well. I'll pay him double for it, and that will keep the 'blues' away—for how long, Tillie?" Fred said lightly as he tossed the money into my lap.

I gave the man another breakfast, praised his work, and paid him. The dark face brightened as he took the money.

"I hain't turned the like o'this for a long spell, Mis.' Thank ye fer't."

One day, nearly six weeks after this, Bridget came to say that a man wanted to see me. When I went to the door, I saw standing there a rough, clean-looking man, very plainly but neatly dressed.

"I'spose ye don't know who I be," he said, in answer to my look of inquiry. "I'm the feller ye give a warm breakfast to nigh six weeks ago, one blowy mornin'. I shoveled yer sidewalk, an' ye paid me well fer't, too."

It slowly dawned upon me thst "my tramp" had turned up again, but like Rip Van Winkle, so changed no one would recognize him.

I asked him in, puzzled as to the proper way of treating him under this new condition of things.

He relieved me by saying: "Do ye mind my tellin' ye how it all come round? I,d liko ter, seein' it war yer kindness that put it inter my head ter be better, an' try to do somethin' fer myself. I ain't goin' ter keep back nothin'," he went on to say when I had assured him of my desire to hear his story, "so I may as well tell ye I had my mind made up ter lay my hands on ter anything that come handy, if I got inter yer house that mornin' ye give me the breakfast. I came pretty nigh stealin' yer spoons, while ye war gone up stairs, but somethin' sez ter me, 'She's gone off an' not left nobody ter watch ye, an' 'tis mighty mean ter take advantage o' that;' so I kep' my hands off o' things. I come back to shovel the snow mostly fer the breakfast, an' then I wanted ter let ye know I'd kep' my word."

"And you used the mony I paid you to help start in a better way?" I asked brightly, interrupting him.

"No, Mis, I'm sorry to say I didn't. I meant ter, an' kep' thinkin' how I'd git a decent place ter sleep in an' look out fer jobs, an' try ter be sich a feller as folks could trust, it seemed so kinder nice. But I couldn't find no place whar thar warn't the smell o' whiskey, an' one night I come in a-cold an' shaky, an' the man as kep' the place, he give me a drink 'ter warm me up,' he sed, an' then I wanted more, an' I kep' drinkin' an drinkin' till my money war all gone, an' my brains too, an' I got noisy, I s'pose, an' the man turned me out o' doors inter the street, an' I lay thar all night. It's only the mercy o' God kep' me from freezin'. My feet an' hands war pretty nigh froze, an' when I come ter myself, I didn't know no place whar I could go—my money all gone, an' nobody in the world ter help me. As I was draggin' 'long the street, I see the sign the temp'ance wimin hev hung out afore the place whar they hold their meetin', an' I thinks, mebby I'll find another kind lady in thar; so I stumbled in. They give me a thicket fer a meal, an' a place ter sleep, an' asked me ter come agin to the meetin'."

"And they taken care of you and dressed you up so nicely?" I interrupted again.

"No, Mis, but they done somethin' better'n that; they put me in a way ter take care o'myself. They got me to sign the pledge, an'tole me o'Him as could help me keep it. I niver knowed nothin'ter speak on 'bout the Bible an' Jesus Christ, an'at first I couldn't b'lieve 'bout its all bein' fer me; but I kep' going ter the meetings, an' the wimin talk so kind an' plain, an' made it seem so sure that the Lord He cares for sich good-for-nothin' fellers as me. An' now I'm holdin' on ter Him with all my might, an' I know I won't drink no more long's I do that. I know ye'd like meetin,' an' I come back ter tell ye 'bout them, an' what they've done fer me. P'raps ye'd go ter them some time. I heerd the ladies say they did 'em good, too."

The idea of this poor tramp coming to invite me to go to meeting amused me greatly. I laughed and told him I would think about it. After the man was gone I found myself wondering at the great change that had come to him, and the reality and help his religion was to him.

One day, not long after this, I did go to the meeting more out of curiosity than anything else, I suppose. At first it seemed very strange, and quite contrary to my ideas of propriety, for women to be conducting a meeting in public. But before it was over I became so much interested that I quite forgot the singularity of the thing. I went again and again, and began to have a new sense of Christian faith and hope.

"My tramp" was always at the meetiug when he could get away from his work—for he had steady employment then, and has ever since—and he usually brought some poor fellow with him that he had picked up in the street or met in his work. He used often to ask me to talk to those men. At first I couldn't think of a word to say, but after awile I found it was a good way to read something out of the Bible to them, and that they always seemed glad to listen; and I, too, was helped and strengthened by what I read. The Bible became a new book to me, and my Christian faith something tangible that made all my life better and brighter.

My husband noticed the change, and encouraged my going. After a time he began to attend the evening meetings with me, and there the real witness of Christ's power to save touched his heart, and he, too, became a Christian. Now there is no place so dear to us both as these temperance prayer-meetings. They seem nearer heaven than any other place; it may be because we are not simply seeking good for ourselves, but for others, and those others the poor and wretched and friendless.

Do you wonder that I am an enthusiast in this work, and that my conservative friends think me beside myself? One of them me on the street the other day, and aked me how I found time to go to so many meetings and do so much "benevolent work?" I told her I had a few less ruffles on my dresses, and that I didn't spend hours puzzling over a garment, trying to decide how it should be made. I think my house and my husband are as well cared for as ever, but I don't have time now for the "blues," or to spend crying over a new bonnet if it don't just suit me. I have given up some things, but they are all those that I am better without, and the infinite gain that has come to me in improved health and spirits, in my husband's conversion and his sympathy and help in every good work, would more than recompense any self-denial however great. Then there is the sweetest satisfaction of all, that my life is of some use, and that I can help others, who stand in sore need of it. When I think how my life has been brightened, and that I have my husband not only for time, but for a long, blessed enternity beside, and that it all came about through a poor forlorn tramp, I can't help having a kindly feeling toward the whole class, though they are the "great unwashed," whom the world despise and dread.

When I was first asked to lead the temperance meeting I thought I never could; but it seemed so ungrateful, after I had received so much, not to be willing to try, even though I utterly failed, that I

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consented I don't think I was very edifying, but it did me good, and every time that I attempt it now, I feel stronger and better for the effort. That is a real self-sacrifice for me, but I begin to understand the "hundredfold" that comes along with it.

This experience, given me by a refined and gentle woman—a stranger, save as our mutual interest in the cause of temperance made us friends—is but one of many, similar in spirit, that have been glad verities of the promised reward to self-denying service.

To hundreds of women all over our land, these three wondrous years since the crusade developed the Christian method of temperance reform, the "changed cross" has been, not a picture, not a poem, but a blessed reality. Many and many a woman reaching down weak trembling hands to lift a cross that seemed so heavy, has found them filled with blossoms rare, and odorous, and heavenly. How much has been done through the Woman's Christian Temperance Unions and their gospel work to save the country from its worst foes—the ignorant and "dangerous classes"—will be known only when the secret things are brought to light.

SANCTIFICATION OF THE BODY.

BY REV. S. SCHAFFER.

MUCH of late has been said respecting the sanctification of the soul, but very little respecting the sanctification of the body. Doubtless the intention was to include both parts of the man; still it must be admitted that the Scriptures often treat them separately, a fact which will readily be regarded as both profitable and wise. I need scarcely refer to those texts which speak of the body as a living and reasonable sacrifice, or of those particularly which claim it as His temple whose defilement is threatened with the severest penalty. These, with others of like import, show in what light the body is regarded in the great system of the gospel; yet in the ordinary teachings of the day how seldom is it made the object of particular attention. So far as my own observation extends, I do not remember a single instance of thekind.

I make mention of the fact, not in the spirit of censure, or of captious fault-finding, but rather as a matter of wonder, that while so much is said in the Scriptures, even whole chapters treating on the subject, it receives from the pulpit rarely more than a passing notice. I wonder the more since it is that these are made essential to Christian growth andadvancement. It must necessarily be so, for in the body reside those inlets and outlets of good and evil, the five senses, through which the mind acts and receives its knowledge. The control of these, under a just and healthful influence, is of unspeakable advantage in the Christian life. This is visible enough in the immense difference between the Christian who guards and the one who neglects to guard, these avenues of the soul. And if he also keeps under, as did the Apostle, his appetites and passions, like him he will not only not become a castaway, but rise vigorously upward to become a partaker of the divine nature.

What a power in usefulness and example by these means may such a man exhibit, with senses exercised in reard to good and evil, with appetites and passions controlled, with powers of speech seasoned with salt, he stands forth a living rebuke to the world, and a light and joy to his brethren. But a few days since it was my delightful privilege to hear such a testimony of one respecting a fellow-Christian. "Whenever," said he, "I have come in contact with that man, I have never heard a useless or improper word, or witnessed a light or careless act, and although he has intercourse with men of all clsses, his consistency and self-control are of a piece among all."

In penning these words I cannot help reflecting on my own early life. What keen regret, what grief and pain I myself might have escaped, had I only known these things when I entered the church of Christ. How fully it meets that interesting question, "Wherewithal shall a young man cleanse his way?" I know that it is sometimes said that "if the heart be right, those outward things are of little consequence." But is it so? Can that be of little consequence which so intimately affects the purity and peace, the happiness and usefulness of life, and which touches so deeply the life beyond? Can that which lifts a man out of his corruption to dignity and honor, that helps him upward to the noblest end of his being; to honor his Maker with the right and wisest use of his powers, be of small account in his estimation?

The bare thought that the body may be made a pure and consecrated temple, as a divine residence, where the Most High may dwell, is the grandest that can inspire our sunken humanity. We can conceive of nothing higher, unless it be that higher and ultimate glory to which it is destined, and for which this is only a preparation. It is a distinction not given even to the soul; for the soul is never termed His temple, *that* belongs alone to the body. And if God Himself thus deigns to honor it, so ought we to honor it in like manner and degree. It is not something of an indifferent nature, left to our own judgment and caprice, but one on which we have the judgment of God Himself, and forms one of those capital truths that lie at the basis of all Christian experience and practice. For if God's temple be free from defilement, the soul will be so from necessity. We shall have in reality, and it most exalted manner, a pure mind in a pure body. Who, then, would venture to estimate its importance, its dignity, its value, its high moral beauty? Once defiled with corruption, but now a garnished residence of of the Divine Spirit, where His altar and fire are, shedding His beams of light and love in every part, and making it the resting-place of His own purity and joy. The thought is so vast as almost to overcome belief. But there is little doubt that if this frail body were cultured and cared for as God demands, every member and faculty would work with greater ease and higher vigor, one part helping the other, and all facilitating the operation of the mind and heart, in all their exercises and affections. The union of a healthful brain with a responding sensibility would constitute such an organism through which the Holy Spirit may communicate his illumination, and diffuse the joys of His presence. For in proportion to this intimate union of mind and body in the cultivation of divine purity, He generally, if not always, affords His higher manifestations. Were this union common as well as complete among men, we should not be permitted to wait long for the fulfilment of the promise of a new heaven and a new earth in which dwelleth righteousness.—(*Times of Refreshing.*)

TELEGRAPHIC NEWS.

London, February 14th: In the House of Lords Lord Derby read a despatch from Prince Gortschakoff in which he stated that the occupation of Constantinople by Russian troops was a pacific measure.—The Sultan has dissolved the Turkish Parliament.

15th: Lord Derby, in reply to Prince Gortschakoff's despatch concerning the occupation of Constantinople, has stated that England protests against the occupation of Constantinople by Russian troops, which is not at all identical with the presence of the British Ironclad Squadron at Constantinople.—The British Squadron has safely passed the Derdanelles and is now in the Sea of Marmora, where it is experiencing boisterous weather.—Four of the British Ironclads have arrived at Prince's Islands (near the entrance to the Bosphorus) this morning. Two other Ironclads remain at Gallipoli, whilst three remain in Besika Bay.

16th: A despatch from the Foreign Office dated 13th instant, relative to an interview between Count Schouvaloff (Russian Ambassador in London) and Lord Derby, states that Lord Derby expressed an earnest hope to Count Schouvaloff that no Russian troops were moving towards Gallipoli, whereby communication with the British Ironclad Squadron at Constantinople would be threatened. Considering the state of public opinion in England Lord Derby said he declined to be responsible for the consequences, which would be most serious, if the Russians moved on Gallipoli.

Constantinople, 16th: The Russian troops yesterday occupied the Samadie redoubt, which is situated within the lines of defence around Constantinople.—The British Ironclad Squadron has been withdrawn to Mudania, situated on the Gulf of Gemlik, and about 40 miles South of Constantinople.

Vienna, 16th: All the European Powers, including Russia, have adhered to the proposal made by Austria for a Congress to discuss the different questions arising from the war. The place of meeting, it has been arranged, will be Baden-Baden.—It is currently rensoured here, that Austria is about to negotiate a loan, and that she is in concert with England.

Athens, 16th: The Turkish troops have been defeated by the insurgents in Thessaly.—The insurrectionary movement in Crete and Thessaly against Turkish rule is spreading.

Washington, 16th: The American Senate has adopted the Bill rendering silver dollars a legal tender in America. The maximum coinage is to be four millions monthly.

Constantinople, 17th: News has been received here of the arrival of two French Ironclads off the entrance to the Dardanelles.

Athens, 17th: Greece is increasing her armaments

London, 18th: The political situation is considered to be less menacing now. It is expected that Germany will exercise a moderating influence on Russia.

Constantinople 18th: The Russians have evacuated the Samadie redoubt within the lines of defence round Constantinople; which they occupied on the 15th instant

Rome, 18th, MIDNIGHT. The Conclave assembled tonight for the election of a new Pope. Only three Cardinals are absent.

London, 19th: In the House of Lords Lord Derby in reply to a question said that the withdrawal of the British Squadron to Mudania was solely because of the better anchorage to be found there.—A despatch of Lord Salisbury's has been published, in which he approves Lord Lytton's Khelat policy, but desires the avoidance of measures which would imply the permanance of British troops at Quetta.—The British Ironclad Squadron has left Mudania and gone up to Touzla, situated to the north of the entrance to the Gulf of Ismid.

Berlin, 19th: In to-day's sitting of the German Parliament, Prince Bismarck made a speech, in which he declared his disbelief in the likelihood of a general European war arising in the settlement of the Eastern Question. With respect to the policy of Germany, he said that there was nothing in the conditions of peace demanded by Russia from the Porte which called for a change in the attitude the German Government had all along observed. Germany will not interfere, but is quite willing to act as mediator. In conclusion, he stated that Germany would not regard with favour an alliance betwen Germany, Austria and England against Russia.—The Congress of the European powers at Banden-Baden is now regarded as certain to be held.

Vienna, 19th: In to-day's sitting of the Austrian Chamber of Deputies, the President of the Council of Ministers declared that Austria would preserve the interests of the Austro-Hungarian Monarchy, and further-more would object to any shifting of the balance of power in Europe.

London, 20th: Negotiations are still proceeding between England and Russia respecting the proposed occupation of Gallipoli by Russian troops. The Government will make a statement in Parliament to-morrow on the subject.

Rome, 20th: Cardinal Pecci (Italian) has been elected Pope by the Conclave of Cardinals in succession to Pius IX. The new Pope has assumed the title of Leo XIII. Cardinal Pecci was elected Pope by adroation. The views of the new Pope are said to be moderate, and his election is popular

Constantinople, 20th: Server Pacha (Minister for Foreign Affairs) has tendered his resignation, which the Sultan has accepted.

London 21st: In the House of Commons to-night, Sir Stafford Northcote (Chancellor of the Exchequer), in reply to a question respecting the negotiations with Russia about the proposed occupation of Gallipoli, said the result was that Russia had undertaken not to occupy Gallipoli the Bulair Lines, or the Asiatic side of the Straits of Dardanelles, whilst England on her part had undertaken not to land any troops there. Sir Stafford said it was probable that the additional Navy Estimates would not now be required. In the Lords, Lord Derby (Minister for Foreign Affairs), in reply to a question said that the obstacles, which threatened the meeting of the European Conference at Baden-Baden had been removed, and that it would assemble in about a fortnight. The Lords have passed the Bill for a supplementary vote of six millions sterling on account of naval and military preparations. Lord Beaconsfield said the money was required seeing that the whole of Europe was armed to the teeth.—OBITUARY.—General Edward Messiter.

PASSENGERS SAILED.

Per Str. *Europa*, 16th :

For Suez.—Rev Dr W Steins, Archbishop Vic Ap. of Calcutta.

For Naples.—Major J P Warlow, Mr L H Butcher, Mrs Butcher, two children, and European nurse, Mr A Bosasso, Mrs Fontanoy, Mr Manderson, Rev E Bullard, Capt J M Hunter, Mrs Hunter and two children, and Surg Major H Thom.

For Liverpool.—Mrs Newport, four children, and European nurse, Captain Qurk, Mr W W Loch, Mr E W Hodges, and Master James Munnis.

Per P. and O. Str. *Bangalore*, 18th :

For Southampton.—Mr W C Bailey, Mrs Walker and infant, Capt H Torkington, and Mr M'Clark.

For Brindisi.—Dr and Mrs Roberts, Mr Bareau, Mr Alexander, Mr F Deedes, Dr B Williamson, Mr H J Langley, Major Coningham, Mr J Arburthnot, Mr C E Palmer, and Mr R H Adams.

For Venice.—Mr H Cleveland,

For Suez.—Mr C A Barratoni, Mr Chas and Mrs Viele, Mr E Viele, Mr and Mrs Paige, Mr A T Brandon, and Mr and Mrs Leon.

Per Str. *Persia*, 20 :

For Genoa.—Mons J D La Touche, Mrs La Touche, Col H D Manning, Mrs Manning, Miss Manning, Lady Hall, Rev John Urquhart, Rev Father Lewis, Mrs Simpson and one infant, and Mrs Rich.

For Suez.—Mr T W Knox, Mr C Zimmermann, Mr F H Barker, and Mr E G Griffith.

Domestic Occurrences.

DEATHS.

DAVIDSON—January 24th at 69, Granville Park, Lewisham, Ellen Eliza, widow of the late Colonel Cuthbert Davidson, C.B., Resident at Hyderabad, aged 39 years.

OSBORNE—February 7th at Egutpoora, A. Osborne, the beloved wife of W. Osborne, Senr aged 55 years, who, after a week of severe suffering caused by dysentery, died triumphant in the faith.

POWELL—February 20th at Bbosawal, George Arnold, infant son of Joseph Powell, School-House, G. I. P. R.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 23rd Feb. 1878 at the new rate.

J. Summers, 30th September 1878, Rs. 7-10; G. C. Gilder, 31st December 1878, Rs. 6; S. Sparrow, 30th June 1878, Rs. 3; J. H. Irvine, 15th April 1878, Rs. 1; R. Angel, 1st March 1879, Rs. 7-10; J. Doughty, 10th February 1878, Rs. 1.

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